Translating the Prophetic Metaphor into English (with reference to An-Nawawi's collection of forty Hadiths)

Majid Mohammed Ali Mabkhut Musaad

Department of English, Faculty of Applied & Educational Sciences, Ibb University, Ibb, yemen

Corresponding Author: majid.musaad1978@gmail.com

Abstract

One of the main challenges that translators encounter in the translation of religious texts is translating the Prophetic metaphor. The current study aims to investigate the challenges encountered by three well known translators, namely Ibrahim & Johnson-Davies (1999), Badi (2001), and Al-Munajjid (2017) in translating the Prophetic metaphors in An-Nawawi's collection of forty Hadiths and to examine the strategies of translating them into English as well as to find out the most appropriate strategy in translating the Prophetic metaphors. Adopting Newmark's (1988) metaphor translation strategies, three different English translations of ten examples of the Prophetic metaphors from An-Nawawi's forty Hadiths are selected and analyzed using a qualitative – descriptive approach. Findings indicate that only two metaphor translation strategies are used, out of seven strategies proposed by Newmark (1988). The most dominant strategy used by the three selected translators is the first strategy of Newmark (1988), which is reproducing the same image of the source language (SL) metaphor in the target language (TL) whereas the least dominant strategy is Newmark's (1988) fifth strategy, which is conversion of metaphor to sense. The findings of this study further show that Newmark's (1988) first strategy occurs as the most appropriate one in dealing with translating the Prophetic metaphors into English.

Keywords: Metaphor, Translation Strategies, An-Nawawi's collection of forty Hadiths, three English translations.

Introduction

Hadiths of the Prophet Muhammad, Peace Be Upon Him (P.B.U.H) play a very important role in Islamic teachings since "they form the second source of Islamic Sharia (Jurisprudence) and moral guidance, after the Holy Qur'an which forms the first source of Islamic law and constitution which sets out the fundamental blueprint and the theological foundation of the Islamic faith and the Muslim way of life" (Amina, 2015). Moreover, the Prophetic Hadiths are considered one of the most rhetorical holy texts in Islam since they are spoken by the Prophet Muhammad (P.B.U.H.). Owing to the importance of the Prophet's Hadiths in Islam, various Muslim scholars such as Al-Imam An-Nawawi, Al-Imam Al-Bukhari and Al-Imam Muslim "have compiled books on the Hadiths of the Prophet Muhammad (P.B.U.H.) for purposes of conveying Islamic knowledge on social and religious issues" (Amina, 2015: 1).

The current study sheds light on translating the Prophetic metaphor into English in one of the most important collections of the Prophet's traditions (Hadiths), that is, *forty Hadiths* compiled by Abu Zakariyya Yahya Sharaf An-Nawawi, known as Al-Imam An-Nawawi (or Imam Nawawi), who was born in the town of An-Nawa, south of Damascus, in the year of Hijra 631, corresponding to 1233 of the Gregorian calendar (Ibrahim & Johnson-Davies, 1999: ii), and who is considered one of the great Muslim scholars in compilation of Hadiths of the Prophet Muhammad. Among the best known of his works in the field of Hadith are: 1) *Sharh Saheeh Muslim*, an Explanation of and Commentary on Muslim's collection; 2) *Riyadh As-Saliheen*, a collection of Ahadeeth pertaining to faith, one's relationship with Allah and

righteous conduct; 3) *Al-Adhkar*, a collection of supplications from the Qur'an and Sunnah; and 4) *Al-Arba'un*, the "Forty Hadith" (Ibrahim & Johnson-Davies, 1999: iii).

It is noteworthy here that the Prophetic Hadiths in An-Nawawi's collection of forty Hadiths and their equivalents in three English translations have been chosen as the subject of this study because of two reasons. First, these selected forty traditions by Al-Imam An-Nawawi are considered to be one of the most important collections in Islam that collected the main essential and fundamental concepts of Islam as well as the wonders of rhetoric and the most strangeness of eloquence. Second, little attention has been paid to the study of translating metaphors in An-Nawawi's collection of forty Hadiths. Therefore, the present study attempts to find out how the Prophetic metaphors are rendered into English.

As it is known, Arabic is the language of the Prophetic Hadiths and the majority of Muslims in the world are non-Arabic speakers; therefore, it is significant to be translated pand interpreted correctly into other languages so that non-Arabic speakers can read and understand them properly because they contain the most important part in Muslim faith. However, translating the Prophetic Hadiths is not an easy task and they are considered one of the most difficult fields in translation due to their holiness where translators may face many problems and obstacles in rendering the Prophet's Hadiths into English because not all their words have the same equivalent in English. Furthermore, translators ought to bear in mind to maintain the original meaning of the interpreted Hadiths as far as possible.

One of the major problems in translating the Prophet's Hadiths is translating metaphor which is dominantly used in the Prophetic Hadiths. That is to say, metaphor constitutes one of the most challenges that a translator may face. Newmark (1988: 104) argues that "whilst the central problem of translation is the overall choice of a translation method for a text, the most important particular problem is the translation of metaphor". Al-Zoubi et al. (2007) also state that translating metaphor is "a difficult practical process that translators face while translating metaphor". Larson (1998: 275) goes further by indicating that "not all metaphor can be understood easily. If it is translated literally, it tends to cause misinterpretation". Thus, when we come to the translation of the Prophetic metaphor, it is more complicated since we deal with sacred texts.

The present study uses the Prophetic metaphors in An-Nawawi's collection of forty Hadiths to expose how they are rendered into English. It is important mentioning that the term 'Hadith' is an Arabic word, which literary means news, communication or story and it refers to the traditions, sayings and teachings of the Prophet Muhammad [P.B.U.H.]. Islam Encyclopedia Britannica defines the term 'Hadith' as "a record of the traditions or sayings of Prophet Muhammad, revered and received as a major source of religious law and moral guidance, second only to the authority of the Quran, the holy book of Islam and the biography of Muhammad (P.B.U.H) perpetuated by the long memory of his community for their exemplification and obedience". Yusuf (2004 as cited in Amina, 2015) defines Hadith as "a word with several meanings such as: 'news', 'report' or 'narration', 'communication, story, and conversation: religious or secular, historical or recent', as used in various contexts in the Sacred Qur'an".

The current study is based on the analysis of the Prophetic metaphors used in An-Nawawi's collection of forty Hadiths (which actually contains forty two Hadiths), in three English translations. The three English selected translations are: *The 40 Hadith of Al-Imam An-Nawawi* by Ezzeddin Ibrahim & Deny Johnson-Davies (1999), and *Sharh Arba'een an Nawawi Commentary of Forty Hadiths of An Nawawi* by Jamal Ahmed Badi (2001) *and* and *The Forty Nawawi Ahaadeeth* by Muhammad Salih Al-Munajjid (2017).

Therefore, the present study aims to investigate the challenges encountered by three well known translators, namely Ibrahim & Johnson-Davies (1999), Badi (2001), and Al-Munajjid (2017) in translating the Prophetic metaphors in An-Nawawi's collection of forty Hadiths and to examine the strategies of translating them into English, in addition to find out the most appropriate strategy in translating the Prophetic metaphors. Additionally, this study attempts to determine the extent to which each of the three English translations by the three selected translators has succeeded in capturing the Prophetic metaphor in An-Nawawi's forty Hadiths.

Statement of the problem

One of the main challenges that encounter translators in the translation of religious texts is translating the Prophetic metaphors which have been used for different rhetorical and communicative purposes since they are narrated by Muhammad (P.B.U.H). The problem eventually gets more complicated in translating metaphor between Arabic and English, two

language varieties, due to linguistic as well as cultural variations between both languages that belong to different language families.

Consequently, the current study tackles the translation of metaphors in the Prophetic traditions which is still under-researched because very few studies have been conducting in this field. None of the previous studies that have focused on the study of metaphor in An-Nawawi's collection of forty Hadiths, to the best of my knowledge, have shed light on the subject of the present study. That is why such a study has become necessary to fill this gap of knowledge in the study of Prophetic metaphor from a translation perspective. Besides, this study is expected to provide an insight into the translation of the Prophetic metaphor into English in An-Anawawi's collection of forty Hadiths.

Objectives of the Study

The present study aims to achieve the following objectives:

1. to investigate the challenges encountered by the three translators in translating the Prophetic metaphors in An-Nawawi's collection of forty Hadiths.

2. to examine the strategies used in the three translations for translating the Prophetic metaphors in An-Nawawi's collection of forty Hadiths into English.

3. to find out the most appropriate strategy in translating the Prophetic metaphors into English.

Questions of the Study

The present study attempts to answer the following two questions:

1. What are the strategies used in the three translations for translating the Prophetic metaphors in An-Nawawi's collection of forty Hadiths into English?

2. What is the most appropriate strategy in translating the Prophetic metaphors into English?

Literature Review

In spite there are some studies which have dealt with exploring as well as comparing the strategies used in translating metaphors by a number of translators, particularly in religious texts such as the Holy Qur'an (see for example, Elimam, 2016; Keshavari & Eslamieh, 2017; Rijal, 2017; Abu Alama, 2018), the studies of the Prophetic metaphors in An-Nawawi's collection of forty Hadiths from a translation perspective have been ignored by researchers and no study, to my knowledge, has focused on the subject of the present study. Moreover, little attention has been paid to the study of the Prophetic metaphors in An-Nawawi's collection of forty Hadiths. However, there are three empirical works in the study of the figurative language in the Prophetic Hadiths in An-Nawawi's collection of forty Hadiths which are worthy of note for the purposes of the current study. The first study has been conducted by Babakr (2017) which aimed to analyze the aesthetics perceiving images of metonymy in An-Nawawi's collection of forty Hadiths. Following the descriptive-Inductive approach, the rhetoric images of metonymy were analyzed. This study concluded that metonymy was mentioned only in thirty Hadiths in An-Nawawi's collection of forty Hadiths and most of the metonymy images were metonymy of attribute. Another study has been carried out by Fatyhah (2017) which focused on the study of the figurative language used in An-Nawawi's collection of forty Hadiths. Two types of the figurative language have been focused in this study, namely similes and metaphors where they were extracted from the forty Hadiths. This study reached the conclusion that the Prophetic similes

and metaphors in the collection of An-Nawawi's forty traditions made the Prophetic Hadiths more beautiful and rhetoric and that reflects the eloquence of the Prophet Muhammad (P.B.U.H.). A third study has been conducted by Haniah (2017) which aimed to study the Prophetic similes in An-Nawawi's collection of forty Hadiths. Numerous Prophetic similes have been discussed in this study. This study came to the conclusion that An-Nawawi's forty Hadiths contained many implicit metaphors, in addition to many types of similes related to worship, manners and the legal dealings. According to this study, the emergence of such Prophetic similes images might be due to the fact that they were narrated by the Prophet Muhammad (P.B.U.H.) who is considered to be the most eloquent person not only among the Arabs, but also in the entire world.

Different from the previous studies, the main aim of the present study is to investigate the challenges encountered by three translators in translating the Prophetic metaphor in An-Nawawi's collection of forty Hadiths and to examine the strategies of translating them into English as well as to find out the most appropriate strategy in translating these Prophetic metaphors using the framework proposed by Newmark (1988).

Theoretical Framework

Metaphor

Metaphor is considered the most important form in the figurative language that is frequently used by people in daily conversation. Richards (1936: 98) states that "in our everyday conversation, there may exist one metaphor in every three sentences". Lakoff (2002) goes further by affirming that "metaphor is pervasive in everyday life, not just in language but also in

thought and action". In addition, metaphor is no longer limited to the field of literary language, a form of rhetoric, a method of decorating language as the traditional theories indicate, but also to many other fields such as linguistics, rhetoric, political science, economic science, psychology, philosophy, epistemology, physical science, gender studies, biological science, medical science, advertising, and of course translation, among others.

The purpose of metaphor, according to (Newmark, 1988: 104), is basically twofold. "The first purpose is its referential purpose which is to describe a mental process or state, a concept, a person, an object. The second one is its pragmatic purpose, which is simultaneously, to appeal to the senses, to interest, to clarify, to please, to delight, to surprise." To illustrate more, we can say that the former purpose is cognitive while the latter is aesthetic.

Definition of Metaphor in Arabic and English

There is considerable debate on the definition of metaphor between the Arab and English scholars. Generally, the Arabic word (الاستعارة) *isti'ara,* literally means 'borrowing' in English. Al-Jurjani (400-471 AH/ 1009-1078 CE), the Arab scholar who studied metaphor extensively, (as cited by Mohaghegh & Dabaghi, 2013) states that *isti'ara* (metaphor) is "based on transference involving the similarity relation and similitude". Al-Jahiz (1960: 153), who was the first to study figures of speech in Arabic, defines metaphor as "to describe one thing in terms of another".

On the other hand, the English professor Newmark (1988: 104) defines a metaphor broadly including various forms of figurative speech saying that metaphor is "any figurative speech: the transferred sense of a physical word…; the personification of an abstraction…;

the application of a word or collocation to what is does not literally denote, i.e. to describe one thing in terms of another". Knowles & Moon (2005: 2) define metaphor as "the use of language to refer to something other than what it was originally applied to, or what it literally means, in order to suggest some resemblance or make a connection between the two things".

Despite there is considerable debate on the definition of metaphor, we can come to the conclusion that metaphor means using one thing to describe another thing to show similarity between two things indirectly instead of using literal word.

The Components of Metaphor in Arabic and English

Metaphor in Arabic can be divided into three components: tenor or borrowed for (المشـبه أو المستعار لـه), vehicle or borrowed from (المشبه بـه أو المستعار منه) and ground (وجـه الشـبه). On the other hand, English metaphors, according to Newmark (1988), can be divided into four components: *object*, *image*, *sense* and *metaphor*. *Object* (المشـبه) refers to the idea, thing, or person described. *Image* (المشبه بـه) refers to "the item in terms of which the object is described" (Newmark, 1980: 93). *Sense* (وجـه الشـبه), according to Newmark (1988: 105), is "the literal meaning of the metaphor; the resemblance or the semantic area overlapping object and image". *Metaphor* (الاستعارة) refers to "the figurative word used in the expression" (Ghazala, 2008: 146).

Types of Metaphor in Arabic and English

There are many types of metaphor in Arabic. However, the most important types are the *Isti 'aarah Tesriheyah* (الإسـتعارة التصـريحية) 'the explicit metaphor' and the *Isti 'aarah Mekaniyah* (الإسـتعارة المكنيـة) 'the implicit metaphor'. On the one hand, *Isti `aarah Tesriheyah* 'the explicit

metaphor' can be defined as a figure of speech in which the metaphoric vehicle is explicitly stated. For instance, when we say, 'I saw a lion carry a gun', the object (المشبه) is 'a fighter' which is deleted, the image (المشبه بـه) is 'a lion' and the sense (وجـه الشبه) is bravery. On the other hand, *Isti `aarah Mekaniyah* 'the implicit metaphor' is defined as a figure of speech in which the metaphoric vehicle is indicated by one part of its features as in the following example 'News flew in the city'. We can realize that the *object* is 'news' and the *image* is 'the bird which flies' (it is deleted). This means that news is compared to the flying bird.

On the other hand, there are two main types of metaphors in English as indicated by Picken (2007: 39). The first type is linguistic metaphors and the second one is conceptual metaphors. According to Rijal (2017), linguistic metaphors have the characteristic of being words, phrases, or sentences that seem incoherent in context as a result of unusual collocation or unusual reference, whereas conceptual metaphor is defined as understanding conceptual domain in condition of another conceptual domain. That is to say, CONCEPTUAL DOMAIN (A) IS CONCEPTUAL DOMAIN (B). According to Kövecses (2002: 4), "the conceptual domain from which we draw metaphorical expressions to understand another conceptual domain is called source domain, while the conceptual domain that is understood this way is the target". Kövecses (2002: 15) further adds that "the source domains are typically more concrete or physical and more clearly delineated than the targets, which tend to be fairly abstract and less delineated ones". For example, in the conceptual metaphor 'LIFE IS A JOURNEY', 'life' is target domain while

'journey' is source domain. However, our focus in this study will be on the linguistic type only.

Metaphor Translation Strategies

Due to the significance of translating metaphors as well as to the problems encountered in translating them, a number of studies have been conducted in this field and a number of strategies and procedures have been proposed by many scholars and researchers in Translation Studies. One of those great scholars in the field of Translation Studies is Peter Newmark (1988) who proposes strategies which can be used as "technical guide in translating metaphor to achieve the equivalent meaning in the target language" (Manipuspika, 2018). Newmark (1988) proposes seven strategies for translating metaphor which are arranged according to preference. It means the arrangement of strategies is based on the most preferred strategy to the least preferred strategy. The translator has to choose the first strategy to translate metaphors and can opt for an alternative strategy only if this is not possible, due to cultural differences between the SL and the TL.

It is important to point out here that the analysis of the present study which consists of ten metaphors chosen from An-Nawawi's collection of forty Hadiths along with their three English translations is based on Newmark's (1988) metaphor translation strategies. These procedures or strategies are presented below:

1. *Reproducing the same image of the SL metaphor in the TL.* This strategy is used when the image of the SL can be translated perfectly in the TL and it is understandable.

2. *Replacing the image in the SL image with a standard TL image*. This means that the translator replacing the image of the metaphor from the SL into a familiar image in the TL.

3. *Translation of metaphor by simile, retaining the image*. This strategy is used when the translation in the TL image is not as expressive as the SL image.

4. *Translation of metaphor by simile plus sense*. The metaphor is translated into simile accompanied by its meaning.

5. *Conversion of metaphor to sense*. The translator needs to convert the metaphor into its meaning when the TL does have any equivalent image that relates to the SL.

6. *Deletion*. When the metaphor is redundant or otiose, the translator could have a choice to delete it.

7. *Same metaphor combined with sense*. The translator uses this strategy to emphasize the meaning that it could easily be understood in the TL.

Methodology

The present study is analytical. For this reason, a qualitative – descriptive approach will be used to investigate the challenges encountered by three selected translators, namely Ibrahim & Johnson-Davies (1999), Badi (2001), and Al-Munajjid (2017) in translating the Prophetic metaphors in An-Nawawi's collection of forty Hadiths and to examine the strategies for translating them into English, in addition to find out the most appropriate strategy in translating the Prophetic metaphors using the framework proposed by Newmark (1988).

Data Collection

As mentioned above, the data under study consists of ten Prophetic metaphors collected from An-Nawawi's collection of forty Hadiths (which actually contains forty two Hadiths). It can be noticed here that not all prophetic metaphors in An-Nawawi's collection of forty Hadiths will be analyzed in the present study.

Instead, ten Prophetic metaphors from five Hadiths, namely Hadith No.1, Hadith No. 3, Hadith No. 23, Hadith No. 27 and Hadith No. 29 will be chosen according to the Hadith order in An-Nawawi's collection of forty Hadiths (See Appendix 2). Then, the ten Prophetic metaphors along with their three English translations are analyzed.

It is worth indicating here that An-Nawawi's forty Hadiths are translated by several translators into different languages such as English, French, etc. However, the current study deals with the English translations of An-Nawawi's forty Hadiths by three well known translators.

Data Analysis

The analysis of the data under study follows the following four steps:

1. Identifying the ten Prophetic metaphors manually from the Prophet's Hadiths in An-Nawawi's collection of forty Hadiths.

2. Paralleling the interpretation of each of the ten Prophetic metaphors in An-Nawawi's forty Hadiths with the corresponding translated English equivalents of the three selected translations.

3. Explaining the meanings of each of the ten Prophetic metaphors in light of the context of each Hadith depending on the explanation and commentary of the three selected translators as well as some great Islamic scholars.

4. Exploring and comparing the strategies used by the three English translations used by the three selected translators in translating each of the ten Prophetic metaphors in the light of Newmark's (1988) proposed strategies.

Having identifying the ten Prophetic metaphors and paralleling their three English translations, they are consulted by professor Hasan Ghazala who is specialized in this field regarding the identified Prophetic metaphors along with their three English translations. The ten Prophetic metaphors and their English translations used by the three selected translators are shown in the Appendix 1. As mentioned earlier, ten examples of the Prophetic metaphors from An-Nawawi's collection of forty Hadiths have been chosen to be investigated and analyzed in this study. They are as follows:

Example 1:

"Hadith No. 1" (هجرته لدنيا **يصيبها**)

Translations

Ibrahim & Johnson-Davies (1999: 1): "but one whose hijrah (emigration) was to achieve a wordly aim …"

Badi (2001: 4): "he whose migration was for some worldly he might gain ..."

Al-Munajjid (2017: 2): "but whoever's migration was for some parts of worldly life that they wished to acquire ..."

Context and Metaphor

In the Prophetic metaphor 'يصيبها'mentioned above, the Prophet Muhammad (P.B.U.H.) points out to the importance of correct intentions in Islam and "any work is judged by Allah exclusive on the merit of intention, not on its quantity or apparent greatness" (Ibrahim & Johnson-Davies, 1999). There are two types of intentions, according to Ibrahim & Johnson-Davies (1999: 2): "one pleasing to Allah and another unacceptable, although the deed itself, emigration, was in all outward appearance the same". Furthermore, our prophet Muhammad (P.B.U.H.) tells us that there are two categories of 'hijrah' (emigration): "the Islamic one for the cause of the religion and the worldly one for any other purpose" (Ibrahim & Johnson-Davies, 1999: 2).

Translation Analysis

The three translators use the fifth strategy of Newmark (1988) by converting the Prophetic metaphor 'يصيبها' to sense. By adopting this strategy, the three translators fail to deliver neither the exact meaning nor the rhetorical expression of the Prophetic metaphor in the TL. The occurrence of this strategy can be attributed to either the translator's incompetence or the translator cannot find the exact equivalent metaphor in the TL because of the cultural differences between the SL and the TL which play a significant role in metaphors translation between these two unrelated languages that belong to different language families.

Example 2:

"Hadith No. 3" (**بني الإسلام على خمس**)

Translations

Ibrahim & Johnson-Davies (1999: 8): "Islam has been **built** on five."

Badi (2001: 16): "Islam has been **built** upon five things."

Al-Munajjid (2017: 210): "Islam has been **built** on five"

Context and Metaphor

The Prophetic metaphor uses an implicit metaphor in Hadith No. 3 'بني' where *the object* is Islam and *the image*, that is, 'building' is omitted. To illustrate more, the Prophet Muhammad (P.B.U.H) informs us that Islam which is based on five pillars and without them Islam cannot stand is similar to a building which has also pillars and cannot stand without strong rooted in a foundation. Thus, if these pillars are missing, the building falls apart and cannot stand up on its own.

Translation Analysis

Adopting the first strategy of Newmark's (1988) metaphor translation, the three translators reproduce the same image of the SL metaphor in

the TL. They render the Prophetic metaphor 'بني' literally into English as 'built' which is also metaphor without adding any explanation. This indicates that the metaphor in the SL has equal metaphorical meaning in the TL. Newmark (1988) prefers using this strategy to translate metaphor since it delivers the meaning, style, and aesthetics of the metaphor well.

Example 3:

"Hadith No. 23" (**الحمد لله تملأ الميزان**)

Translations

Ibrahim & Johnson-Davies (1999: 45): "*Al-Hamdulilla* (praise be to Allah) **fills** the scales."

Badi (2001: 110): "*Al-Hamdulilla* (praise be to Allah) **fills** the scales…"

Al-Munajjid (2017: 1285): "Al-Hamdu Lillah [All praise is for Allah] **fills** the scale…"

Context and Metaphor

The Prophet Muhammad (P.B.U.H.) uses the Prophetic metaphor 'تملأ' in Hadith No. 23 to inform us that the abstract domain, i.e. '*Al-Hamdulilla'* (praise be to Allah) is similar to the goods that fill the scale and this reflects the importance of saying such words in the life of the believer since they increase the good deeds.

Translation Analysis

Reproducing the same metaphorical image of the SL metaphor in the TL, the three translators render the Prophetic metaphor 'تملأ' metaphorically into 'fill'. Thus, they succeed in choosing the correct equivalent word and delivering the intended meaning of the metaphor to the target readers precisely. This indicates that this metaphor is universal between the SL and the TL which is "easier to translate but cultural metaphor is more difficult" (Newmark, 1988: 106).

Example 4:

"Hadith No. 27" (**استفت قلبك**)

Translations

Ibrahim & Johnson-Davies (1999: 54): "Consult your **heart**."

Badi (2001: 132): "Consult your **heart.**"

Al-Munajjid (2017: 1501): "Ask your **heart.**"

Context **and Metaphor**

Using the Prophetic metaphor 'قلبك' in Hadith No. 27, our Prophet Muhammad (P.B.U.H.) guides us to consult our heart regarding doubtful matters. If the heart is in tranquility that implies that it is righteousness. Badi (2001: 133) believes that "if the heart is not tranquil, one should abstain from carrying out such an act or doubtful matter"

Translation Analysis

The three translators use the first strategy of Newmark's (1988), by translating the Prophetic metaphor 'قلب' literally into 'heart'. By adopting this strategy, they succeed in choosing the correct equivalent word as well as maintaining the beauty of the rhetorical expression of the Prophetic metaphor. Moreover, the intended meaning is delivered in the TL successfully.

Example 5:

"Hadith No. 29" (ألا أدلكم على <u>أبواب الخير</u>؟)

Translations

Ibrahim & Johnson-Davies (1999: 58): "Shall I not guide you to the **gates** of goodness?"

Badi (2001: 143): "Shall I not point out to you the **gates** of goodness?"

Al-Munajjid (2017: 1560): "Shall I not guide you to the **doors** of goodness?"

Context and Metaphor

The implicit metaphor 'أبواب' *abwab* [literally: doors] in Hadith No. 29 is used by the Prophet Muhammad (P.B.U.H.) to describe 'الخير' *alkheer* [literally: goodness]. Thus, it is used metaphorically to compare *alkheer* to a building, where *the object* is *alkhaeer* and *the image*, that

is, a building is deleted and it is indicated by one of its parts, i.e. 'أبواب' *abwab*. Furthermore, the Prophet Muhammad (P.B.U.H) points out to the significance of *alkheer* which has many doors and anyone can select the appropriate door for doing the good deeds in his life.

Translation Analysis

The three translators render the Prophetic metaphor 'أبواب' literally by adopting the first strategy of Newmark (1988) with the difference that both Ibrahim & Johnson-Davies (1999) and Badi (2001) use the lexical word 'gates', whereas Al-Munajjid (2017) uses the lexical word 'doors'. However, the choices of the two lexical words 'gates' and 'doors' metaphorically are suitable since they are synonyms.

Example 6:

"Hadith No. 29" (الصدقة <u>تطفئ الخطيئة</u>)

Translations

Ibrahim & Johnson-Davies (1999: 58): "Charity **extinguishes** sin."

Badi (2001: 143): "Charity **extinguishes** sin."

Al-Munajjid (2017: 1560): "Charity **extinguishes** mistakes."

Context and Metaphor

The Prophet Muhammad (P.B.U.H.) uses the Prophetic metaphor 'تطفئ' [literally: extinguish] in Hadith No. 29 to indicate to the importance of 'الصدقة' (charity) in Islam where it extinguishes the sins or the mistakes that are committed by human beings like water which extinguishes fire.

Translation Analysis

Reproducing the same metaphorical image of the SL metaphor in the TL, the three translators render the Prophetic metaphor in Hadith No. 29 'تطفئ' literally into the same lexical word 'extinguishes'. Anyhow, they succeed in choosing the correct equivalent word and maintaining the beauty of the rhetorical

expression of the Prophetic metaphor when they reproduce the same image of the SL metaphor in the TL so that the intended meaning can be understood easily by the target readers.

Example 7:

"Hadith No. 29" (رأس الأمر الإسلام)

Translations

Ibrahim & Johnson-Davies (1999: 58): "**The head** of the matter is Islam [i.e. submission]."

Badi (2001: 143): "Peak of the matter is Islam."

Al-Munajjid (2017: 1561): "**The head** of the matter is Islam."

Context and Metaphor

The lexical word 'رأس' [literally: head] in Hadith 29 is used metaphorically to compare 'الأمر' [literally: the matter] to living beings. Thus, the Prophet Muhammad (P.B.U.H.) describes the abstract word 'الأمر' in terms of concrete domain, i.e. human beings and it has given one of main parts of human beings, namely 'head'. That means, *the object* is *al-amr* 'الأمر' and *the image*, i.e. human being is deleted and it is indicated by one of its parts, i.e. 'رأس' (head).

Translation Analysis

All translators, except Badi (2001), adopt Newmark's (1988) first strategy by reproducing the same image of the SL metaphor in the TL where they render the Prophetic metaphor 'رأس' literally into 'head' which is metaphor. Dissimilarly, Badi (2001) uses the fifth strategy of Newmark's (1988) metaphor translation, by converting the Prophetic metaphor 'رأس' to sense using the lexical word 'Peak'. Thus, both Ibrahim & Johnson-Davies (1999) and Al-Munajjid (2017) are able to deliver the correct equivalent word whereas Badi (2001) is unable to deliver the exact meaning of the Prophetic metaphors accurately.

Example 8:

"Hadith No. 29" (عموده الصلاة)

Translations

Ibrahim & Johnson-Davies (1999: 58): "Its **pillar** is prayer."

Badi (2001: 143): "The **pillar** is prayer."

Al-Munajjid (2017: 1561): "Its **pillar** is prayer."

Context and Metaphor

In Hadith No. 29, the Prophet Muhammad [P.B.U.H.] uses the Prophetic metaphor 'عموده' [literally: its pillar] to compare *Salah* (prayer) in Islam to a pillar of building which is considered a necessary part in a structure. That means, prayer is necessary in Islam and other affairs stand on it and this reflects the importance of performing prayer in Islam.

Translation Analysis

The three translators translate the Prophetic metaphor 'عموده' literally into 'pillar' which is metaphor without any addition or explanation, adopting the first strategy of Newmark's (1988), by reproducing the same image of the SL metaphor in the TL. It can be clearly observed that the three translators succeed in conveying the metaphorical image and the intended meaning of the prophetic metaphors in the TL.

Example 9:

"Hadith No. 29" (ذروة سنامه الجهاد)

Translations

Ibrahim & Johnson-Davies (1999: 58): "The peak of its elevation is Jihad."

Badi (2001: 143): "Its topmost is Jihad."

Al-Munajjid (2017: 1561): "Its peak is Jihaad."

Context and Metaphor

The Prophet Muhammad (B.B.U.H.) uses the Prophetic metaphor 'سنامه' in Hadith No. 29 to compare 'الجهاد' *Jihad* with the hump of a camel. As a hump is the topmost in a camel, Jihad is the topmost in Islam. This indicates to the significance of Jihad in case it is needed. Al-

Imam Ahmad and other scholars (as cited in Ibrahim & Johnson-Davies, 1999: 60) have inferred that "*jihad* (i.e., fighting or striving) is the best of deeds after the *faraidh* (obligatory duties)".

Translation Analysis

Using the fifth strategy of Newmark's (1988) metaphor translation, the three translators convert the Prophetic metaphor 'سنامه' to sense. They translate the Prophetic metaphor 'سنامه' into 'peak of its elevation', 'topmost', and 'peak', respectively which are meanings for this Prophetic metaphor. By adopting this strategy, the three translators are not able to convey neither the same metaphorical image of the SL metaphor in the TL nor the full meaning of the Prophetic metaphor. In addition, the beauty of the rhetorical expression of the Prophetic metaphor is lost.

Example 10:

(حصائد ألسنتهم) "Hadith No. 29"

Translations

Ibrahim & Johnson-Davies (1999: 58): "…the **harvests** of their tongues?"

Badi (2001: 143): "…the jests of their tongues?"

Al-Munajjid (2017: 1562): "…the **harvests** of their tongues?"

Context and Metaphor

Owing to the bad side of the tongue, the Prophet Muhammad (P.B.U.H.) uses the Prophetic metaphor 'حصائد' in Hadith No. 29 to emphasize that tongue may be a reason for throwing into Hell-fire if it is used badly. Badi (2001: 145-46) points out that "the tongue can be used in two ways: to say good things or to say bad things. Badi (2001: 145) goes further by asserting that "the one who controls his tongue controls all his affairs".

Translation Analysis

All translators, except Badi (2001), adopt Newmark's (1988) first strategy by translating the Prophetic metaphor 'حصائد' literally into 'harvests'. On the other hand, Badi (2001) translates the Prophetic metaphor 'حصائد' to sense where he uses the lexical word 'jests' which is not metaphor. It is important to mention here that both Ibrahim & Johnson-Davies (1999) and Al-Munajjid (2017) are able to deliver the correct equivalent word whereas Badi (2001) is unable to deliver neither the exact meaning nor the rhetorical expression of the Prophetic metaphor.

Results

Based on the data findings that have been analyzed, it can be noticed that only two metaphor translation strategies are used, out of seven strategies proposed by Newmark, in translating the Prophetic metaphor into English in An-Nawawi's collection of forty Hadiths by the three translators. It is important to point out here that the total number of the Prophetic metaphors that have been analyzed is thirty (ten by Ibrahim & Johnson-Davies (1999), ten by Badi (2001) and ten by Al-Munajjid (2017).

As shown in Table 1 below, the most dominant strategy in translating the Prophetic metaphors in An-Nawawi's collection of forty Hadiths by the three selected translators is Newmark's (1988) first strategy, which is reproducing the same image of the SL metaphor in the TL. Out of thirty, it is used twenty two; eight times with a percentage of 80% by Ibrahim & Johnson-Davies (1999); six times with a percentage of 60% by Badi (2001) and eight times with a percentage of 80% by Al-Munajjid (2017). Adopting this strategy indicates that most of the Prophetic metaphors presented in the SL have same metaphorical image in the TL.

On the other hand, the fifth strategy of Newmark (1988), which is conversion of metaphor to sense, is the least dominant strategy by the three selected translators. It is used eight out of thirty; two times with a percentage of 20% by Ibrahim & Johnson-Davies (1999); four times with a percentage of 40% by Badi (2001) and two times with a percentage of 20% by Al-Munajjid (2017). The possible use of this strategy may be due to that the three translators encounter with the unfamiliar metaphors and they can't find the exact equivalence metaphor in the TL and it seems difficult to find an equal image in the TL because of the cultural differences between Arabic and English. Table 1 contains the frequency and percentage of metaphor translation strategies used by the three selected translators.

Table 1. The frequency and percentage of metaphor translation strategies used by the three translators

No.	Strategy	Ezzeddin Ibrahim & Deny Johnson-Davies (1999)		Jamal Ahmed Badi (2001)		Muhammad Salih Al-Munajjid (2017)	
		Frequency	Percentage	Frequency	Percentage	Frequency	Percentage
1	Reproducing the same image of the SL metaphor in the TL	8	80%	6	60%	8	8%
2	Conversion of metaphor to sense	2	20%	4	40%	2	10%
	Total	10	100	10	100	10	100

Conclusion

The present study has aimed to investigate the challenges encountered by three well known translators, namely Ibrahim & Johnson-Davies (1999), Badi (2001), and Al-Munajjid (2017) in translating the Prophetic metaphors in An-Nawawi's collection of forty Hadiths and to examine the strategies of translating them into English, in addition to find out the most appropriate strategy in translating the Prophetic metaphors. For this purpose, two research questions were raised at the beginning of the study.

The main findings of the analysis of the current study reveal that the strategies of metaphor translation are very limited and there are only two metaphor translation strategies out of seven proposed by Newmark (1988) in translating the Prophetic metaphors into English in An-Nawawi's collection of forty Hadiths by the three translators. The most dominant strategy is *reproducing the same image of the source SL metaphor in the TL* whereas the least dominant strategy is *conversion of metaphor to sense*. It is worth indicating here that these results are in line with the result of Rijal's (2017) study which explored that the same two strategies are used in translating metaphor in Yusuf Ali's version in Surah Al-Imran.

This study also finds that other strategies of metaphor translation proposed by Newmark (1988) cannot be employed by the three selected

translators because the data under study are sacred texts and cannot be altered, modified, changed, or deleted. Allaithy (2014: 136) affirms that "in the case of translating religious and/or sacred texts in general – extreme care has to be taken by the translator because every letter, word, sentence, form, content, is believed to be deliberate. If this fact is ignored, or not taken into account, then this can create many problems in understanding the diving message".

The study findings further show that the first strategy of Newmark's (1988) metaphor translation, which is reproducing the same image of the SL metaphor in the TL emerges as the most appropriate one in dealing with translating the Prophetic metaphors in An-Nawawi's collection of forty Hadiths into English because it maintains both the direct and indirect meaning of the metaphor. However, in the case a metaphor in the SL can't be translated literally into the same metaphor in the TL, it can be converted to its sense.

The current study finds also that the three selected translators succeeded in choosing the correct equivalent words in most of the selected ten Prophetic metaphors in An-Nawawi's collection of forty Hadiths and failed in some others because sometimes it is difficult to find the same equivalent of the Prophetic metaphors when translating into English. Moreover, it was hardly for the three selected translators to convey the beauty of the rhetorical expression of the Prophetic metaphors and to translate them into TL metaphors and at the same time to maintain their rhetorical and aesthetic aspects.

This study has concluded that translating the Prophetic metaphors in An-Nawawi's collection of forty Hadiths is an arduous venture and whenever the level of perfection in translating the Prophetic metaphors into English has reached, according to Faizi (2014: 45-46), "it cannot carry the precise equivalent which contains the great sense as Arabic, with eloquent expressions full of beautiful figures of rhetoric".

The present study has some limitations such as lack of a large number of the Prophetic metaphors as data for the analysis. However, it is hoped that such a study bores fruits and gives great inspirations to future researchers and it can be only considered as a key that may open doors for further studies in the field of metaphor translation not only in the Prophetic metaphors but also in other types of figurative language in the Hadiths of the Prophet Muhammad (P.B.U.H.).

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Appendices

Appendix 1. The Strategies of metaphor translation used by the three translators

S. No.	Source Language	Target Language by Ezzeddin Ibrahim & Deny Johnson-Davies (1999)	Target Language by Jamal Ahmed Badi (2001)	Target Language by Muhammad Salih Al-Munajjid (2017)
1	و من كانت هجرته لدنيا **يصيبها**	"but one whose hijrah (emigration) was to achieve a wordly aim…"	"he whose migration was for some worldly he might gain..."	"but whoever's migration was for some parts of worldly life that they wished to acquire,..."
2	(**بني** الإسلام على خمس)	"Islam has been **built** on five."	"Islam has been **built** upon five things…"	"Islam has been **built** on five."
3	(الحمد لله **تملأ** الميزان)	"Al-hadulillah **fills** the scale…"	"*Al-Hamdulilla* (praise be to Allah) **fills** the scales…"	"Al-Hamdu Lillah [All praise is for Allah] **fills** the scale."
4	(استفت **قلبك**)	"Consult your **heart**."	"Consult your **heart**."	"Ask your **heart**"
5	(ألا أدلكم على **أبواب** الخير؟)	"Shall I not guide you to the **gates** of goodness?"	"Shall I not point out to you the **gates** of goodness?"	"Shall I not guide you to the **doors** of goodness?"
6	(الصدقة **تطفئ** الخطيئة)	"Charity **extinguishes** sin…"	"Charity **extinguishes** sin…"	"Charity **extinguishes** mistakes…"
7	(**رأس** الأمر الإسلام)	"**The head** of the matter is Islam [i.e. submission]."	"peak of the matter is Islam."	"**The head** of the matter is Islam."
8	(**عموده** الصلاة)	"Its **pillar** is prayer."	"The **pillar** is prayer."	"Its **pillar** is prayer."
9	(ذروة **سنامه** الجهاد)	"The peak of its elevation is Jihad."	"Its topmost is Jihad."	"Its peak is Jihaad."
10	(**حصائد** ألسنتهم)	"the **harvests** of their tongues?"	"The jests of their tongues?"	"the **harvests** of their tongues?"

Hadith No. 1

عن أمير المؤمنين أبي حفص عمر بن الخطاب قال: سمعت رسول الله صلى الله عليه و سلم يقول:

Appendix 2. The Five Hadiths as well as the identified Prophetic metaphors

>>إنما الاعمال بالنيات و إنما لكل امرئ ما نوى، فمن كانت هجرته إلى الله و رسوله فهجرته إلى الله و رسوله، و من كانت هجرته لدنيا **يصيبها** أو امرأة ينكحها فهجرته إلى ما هاجر إليه>>. [رواه البخاري و مسلم]

Hadith No. 3

عن أبي عبدالرحمن عبدالله بن عمر بن الخطاب قال: سمعت رسول الله صلى الله عليه وسلم يقول:

>>**بني** الإسلام على خمس: شهادة أن لا إله إلا الله، و إقام الصلاة، و إيتاء الزكاة، و حج البيت، و صوم رمضان>>. [رواه البخاري و مسلم]

Hadith No. 23

عن أبي مالك الحارث بن عاصم الأشعري رضي الله عنه قال، قال رسول الله صلى الله عليه و سلم:

>>الطهور شطر الإيمان، و الحمد لله **تملأ** الميزان، و سبحان الله و الحمد لله تملآن – أو تملأ – ما بين السماء و الأرض، و الصلاة نور، و الصدقة برهان، و الصبر ضياء، و القرآن حجة لك أو عليك. كل الناس يغدو فبائع نفسه فمعتقها أو موبقها>>. [رواه مسلم]

Hadith No. 27

عن النواس بن سمعان رضي الله عنه عن النبي (صلى الله عليه و سلم) قال:

>>البر حسن الخلق، و الإثم ما حاك في نفسك و كرهت أن يطلع عليه الناس>>. [رواه مسلم]

و عن وابصة بن معبد قال: أتيت رسول الله (صلى الله عليه و سلم) فقال: >>جئت تسأل عن البر؟>> قلت نعم. قال: >>استفت **قلبك**، البر ما اطمأنت إليه النفس و اطمأن إليه القلب، و الإثم ما حاك في النفس و تردد في الصدر و إن أفتاك الناس و أفتوك >>. [حديث حسن رويناه في مسندي الإمامين: أحمد بن حنبل، و الدارمي، بإسناد حسن]

Hadith No. 29

عن معاذ بن جبل قال:

قلت: يا رسول الله، أخبرني بعمل يدخلني الجنة، و يباعدني عن النار، قال: >>لقد سألت عن عظيم، و إنه ليسير على من يسره الله تعالى عليه: تعبد الله لا تشرك به شيئا، و تقيم الصلاة، و تؤتي الزكاة، و تصوم رمضان، و تحج البيت. >> ثم قال: >>ألا أدلك على **أبواب** الخير: الصوم جنة، و الصدقة **تطفئ** الخطيئة كما يطفئ الماء النار، و صلاة الرجل في جوف الليل، ثم تلا: >>تتجافى جنوبهم عن المضاجع>>... حتى بلغ: >>يعملون>> ثم قال: >>ألا أخبرك برأس الأمر و عموده و

ذروة سنامه؟>> قلت: بلى يا رسول الله. قال: >>**رأس** الأمر الإسلام، و **عموده** الصلاة، و ذروة **سنامه** الجهاد>> ثم قال: >>ألا أخبرك بملاك ذلك كله؟>> قلت: بلى يا رسول الله، فأخذ بلسانه و قال: >>كف عليك هذا>> قلت: يا نبي الله، و إنا لمؤاخذون بما نتكلم به؟ فقال: >>ثكلتك أمك يا معاذ، و هل يكب الناس في النار على وجوههم – أو قال: على مناخرهم – إلا **حصائد** ألسنتهم؟>>. [رواه الترمذي و قال: حديث حسن صحيح]